Dr. and Mrs. de Blois

Austen Kennedy, Jr.--Mary Erminie--Charles Horace--Stephen George.

Church Life

VOLUME II. SEPTEMBER, 1905. NUMBER IX.

The Pastor's Message.

Dear Friends: Things have held together well during the summer. Mr. Embree's careful oversight of the church and its work deserves our gratitude and commendation. The outlook is bright. The tone and spirit every where are good. It is now our duty and privilege to gird ourselves for a year of power.

The Raymond Chapel Building is not yet completed. But we must not be impatient. Wise men have charge of this important interest, and it is surely far better to move cautiously than to plunge into debt. When we take possession of our new quarters, which I believe will be soon, we will have a $10,000 plant on that field, with a fine location for agressive work.

I am very anxious that our prayer meetings this year shall be characterized by the spirit of heartiness and true consecration. For long years past the mid-week gatherings of the old First Church have been seasons of blessing and power. The stress and turmoil of life in our present-day Chicago have not perceptibly diminished the attendance at these services. The room is usually well filled. Strangers frequently express their surprise at the number present. But we should wrest resolve and not pride or complacency from this fact. Let us work and pray for this service. We need more people to come. We need more people to participate actively in the meeting. We need an intenser spiritual life prevading every portion of the exercises.

The Christian Endeavor meetings on Friday evenings are always good. But I hope to see more Christian Endeavorers out on Wednesday evenings. The Intermediate Society has excellent meetings on Sundays; but I miss these young people on Wednesdays. Let us make the mid-week meeting a rallying ground for our church forces, a resting place for mutual counsel and helpful communion, a view point for fresher and broader out-looks, a recruiting station, where the soldiers of the King shall pledge themselves for new enterprises and future battle fields. The prayer meeting is indispensable to a vigorous, virile, victorious Christian life.

Last spring it was suggested that we hold our "Week of Prayer" in the autumn instead of at the beginning of the New Year. The first week in January is an exceedingly busy one. Besides, three months of the church working year have then already gone. Let us, if it can be done conveniently, observe the first week in October with a series of special meetings, and so prepare in the very best way for the months of active service which shall follow.

It would be wise and well if our church could get together in a social way more often. This is rather a serious undertaking in a church so large as ours, and with its membership so scattered. But can we not plan to have a grand roll call once a year, and a general "social" for the entire church and congregation at least as often? Perhaps the ever active and always successful ladies society would undertake the gatherings. The Bazaar which was given last year brought hundreds of people together in a genial and informal way, besides clearing eight hundred dollars. What I have in mind just now is an assembling of ourselves together for mutual acquaintance and fellowship, with the elimination of all pay features. It is worth thinking about.

Last but not least I want to express to you, my dear friends and truly loyal co-

workers, my gratitude for the warm-hearted and noble welcome which you gave me on the first Sunday in September. What a splendid congregation we had in spite of the clouds and the falling rain. I thank you for your attentive faces, your earnest words of greeting, your good wishes so heartily expressed, and the evident determination of so many of you to make this year one of Christ-like service. From the depths of my heart I desire that I may answer your confidence and love by proving myself "a good minister of Jesus Christ."

Your affectionate pastor,
AUSTIN KENNEDY de BLOIS.

The Conquering Church.

(Extracts from a sermon preached by our pastor on Sunday morning, Sept. 3, 1905.)

Rev. 3:21: "To Him that overcometh."

We follow a conquering Christ. There is a note of triumph in the message of the Gospel which is strangely absent from the life of many of our churches today. The history of the days and years that following Pentecost is a record of superb victories in the name of Christ. A handful of humble men began the work which caused the thrones and empires of the world to tremble. They dared the authority of Rome and triumphed. They challenged the culture of Greece, and the philosophy of Stoic and Epicurean became as the babblings of a child in the presence of the new and diviner wisdom. They entered into the world's history and became the most uplifting and purifying force in the progress of civilization. They created a new world-consciousness and a new world-conscience by the breadth of their ideas and the moral grandeur of their ideals. They became "conquerers and more than conquerers."

Why are not the same victories possible today? They are possible! "Greater works than these shall ye do," said the Master to His disciples. The promise was tested and proved true at Pentecost. "Greater works than these shall ye do" is the message of the Master to these churches of today. It is possible for the First Baptist Church of Chicago to accomplish more than was accomplished by the apostolic band in the days immediately following the resurrection of our Lord.

We fail to realize the greatness of the promised power and the richness of the opportunity. Perhaps in the very excess of the blessings which our Father has bestowed we may find the reason for our failure. We are not driven to the catacombs. We are not hunted like the Huguenots. We need not flee to the dens and caves of the earth. We plume ourselves and pride ourselves on being the Lord's elect. Sometimes, however, the conquering note is stilled by fear rather than complacency. We feel that our prosperity has been too great to last. The missionary century saw the banner of the cross unfurled in almost every land. Great revivals brought hundreds of thousands of people out of darkness into light. The Bible became the book of the people. The church gained in wealth and power and prestige and influence. Then, half skeptical because of our own growth,—as Peter when he found he could really walk upon the water —or frightened at the sneers of science and the egoistic brawlings of a Mammon-serving age, many men of the churches have become apologetic, fearful, self-conscious. We have "received the spirit of bondage again to fear."

We need to realize anew the power of God in Christian service. Let us beware lest with greater material advantages we be weaker men than our fathers were. Is it not a shame upon us that in the average church the number of active, interested members is less than fifty per cent? Does this indicate that we are a holy church, organized under divine command, marching under divine control for the emancipation of a perishing world? The victorious Redeemer stands at the head of an active and conquering church. We need to realize two facts more vividly, my brethren—the deity of Christ and the divinity of the church. I have spoken of the catacombs.

There was more of the holy presence in those subterranean galleries than in many of the sky-piercing, eye-filling, sense-entrancing shrines which lift their domes and spires above the self-satisfied congregations of today. Let us make no mistake. Not feathers nor flummeries, not incense nor ceremonal, not fastings nor feastings, not rituals nor rubric, not architectural beauty nor intellectual strength, but the overcoming life, filled with the spirit of the living God, and consecrated to the service of Jesus Christ, is the sign manual of the conquering church.

In spite of all I have said, I firmly believe that there are more humble, faithful, earnest followers of Jesus Christ in the world today that there have ever been before. I believe that greater efforts are being made today for the extension of the cause of Christ than ever in the history of the world before. I believe that humanity is to be won to the sceptre of the King of kings. Yet most of us need to learn much more clearly the qualities which are necessary in the life of the conquering church.

In the first place, then, a conquering church is more concerned with sympathy than with censure. The spirit of back-biting and fault-finding is very cheap and very common. Any dog can bark, any wolf can bite, any snake can hiss, any tiger can destroy, any bigot can display his bitterness and spleen. The partisan in politics and the sectary in religion are never a positive or constructive force. The Republican fights the Democrat, the Democrat fights the Republican, the Socialist fights both, and the nation is little better and little wiser for the combat. Instead of this unseemly contest let each party lay its foundations in worthful principles, and then raise up a host of men of might to incarnate and promote these principles. The Roman Catholic has persecuted the Protestant and the Protestant has persecuted the Roman Catholic, while the world has gone to destruction and men have met their doom. By methods of expulsion and extermination, by methods of slander and recrimination men who professed the name of Christ have hounded men who served the same Christ. But we are longing for "the better day to be."

Denominations are bound to exist. They are built on the principle of individuality. Until we can beat and drive all men into unity, or until we can rob them utterly of the power of individual thinking, we will continue to find a plurality of beliefs and denominations will still multiply. But though this is true, the spirit of rabid sectarianism is steadily decreasing. This is one of the most hopeful signs of the times.

We all read from the same Book. Let us live the doctrines the Book teaches us, even though we do not agree with each other in all particulars. The Calvinist takes his Bible and finds there the doctrine of fore-ordination. The Arminian believes in free will because he finds it in the same great text-book. Then let the Calvinist say, "God has fore-ordained me to move heaven and earth in order to save souls." Let the Arminian say, "God has given me the power of free will, so of my own volition I choose to go forth with my Master and save souls." Then let these two brethren sally forth into the field together, armed with the shield of faith and the sword of the Spirit. Let them fight shoulder to shoulder, side by side, for the slaughter of sin and the safety of souls. Oh, for the sake of our most holy religion, let them not turn fiercely face to face and seek a false glory by the destruction of a brother's strength.

Nor is the conquering church hasty or merciless in denouncing the unsaved. It is true that such attacks are often necessary, for there are men of evil in our life today who seem to have the veritable spirit of the fiends in hell. Such men must be exposed and condemned. But let us never forget that the Lord Jesus was in no sense a reviler of men. Louis the IX, king of France, was a saint. His life was pure as a lily and strong as the everlasting hills. He was a tremendous force for righteousness in the life of his age. And this same St. Louis gives us as his word of counsel that "the layman, whenever he hears the Christian faith impugned, should defend it with a sharp-edged sword, which he should drive up to the hilt in the body of the unbeliever." If such a doctrine were exemplified today to any great extent it would cause unutterable dismay and confusion. Yet we do often stab with our tongue when we would not dare to strike with the sword.

Hear the Master's words. The woman who is a sinner stands with the accusers in His presence. His judgment is plain and simple: "Let him that is without sin cast the first stone." See how, one by one, they slink away from His pure presence, shamed

by His words. "Let him that is without sin"—but, mark you, mark you, the only sinless one in that assembly casts no stone! It is our business to strike at sin and to save the sinner. Remember the prayer of our Master in the very presence of His murderers: "Farther, forgive them, for they know not what they do."

Again, the conquering church is concerned primarily with the spiritual rather than the intellectual life. Intellect is regal. It is the basis of true feeling and right acting. Without intellect all hope or an ethic is banished, all dream of a religion destroyed. The practical reason is built upon the pure reason. A low grade of intellect means barrenness in morals, animalism, the life of the beast of the field. As we pass upward through all the varying circles which represent the inferior and superior forces of the inanimate and animate worlds, we find reason crowning and dominating all. Our Gospel appeals to reason. Intellect lives, and every living thing craves food. If the religion of Jesus did not satisfy the intellect, did not feed it, nourish it, it would long ago have lost its force as a positive power amongst thinking men. Age by age the strongest thinkers have spent their lives in the study of its teachings. These have proved their intellectual consistency by their logical coherence, and as well by their practical efficiency.

Yet it is not the chief business of the Gospel to train the reason or to establish irrefragable syllogisms. It is the ever-present duty of the men of Christ, the members of the church, to quicken the intellect, but if we pause there we are lost. Through the intellect we must reach the emotions and through the mind and heart we must move the will. If our efforts show not at last in practical activity, in the impulse toward Christ and for Christ and with Christ, we should go down upon our knees and stay there until the greater grace is given. The conquering church, then, is set for the proclamation of the gospel of Christ and the rescue of the unsaved. There is going forward, day by day, a terrific contest between the flesh and the spirit. The warfare waxes fiercer with every day that flies. This man claims that the forces of evil are constantly strengthening. This other man looks at the sunrise and, bathed in its clear radiance, sees only the marvelous progress of Christian truth and life. Both men are surely in the right.

The fight between holiness and sin grows ever intenser. Never was Christ so great a power in the heart of the ransomed church! Never were the emissaries of sin so resolute or formidable. The battle is waging to the death. It is the battle of the strong. The call for spiritual leadership has thus a supreme and overmastering importance. The world seeks to manipulate the church. The clang of our machinery must not drown the voice of thh Spirit. The Spirit we need, the Spirit of Jesus Christ. We must be His interpreters.

Chicago needs as much religion as Corinth did. The Baptist churches of Chicago need the overcoming power , as did the seven churches in the days when John received his revelation on the Isle of Patmos. The brightness of Bethlehem has not waned. Our Leader and Master, Jesus Christ, expects each one of us to lead the overcoming life, to be a part of the conquering church.

If you have read the memoirs of that glorious man of God and faithful Baptist, Sir Henry Havelock, the hero of Cawnpore and Lucknow, you remember the letter in which he relates the series of encounters which resulted in the overthrow of Nana Sahib. He describes briefly the critical and decisive battle of Cawnpore. That was one of the most memorable engagements in connection with the Indian Mutiny. General Havelock led one thousand British troops and three hundred Sikhs against nearly five times their number. The enemy were treacherous and merciless. They were strongly entrenched. They had been armed and trained in years past by the British themselves. The sun shone with terrific heat. Havelock had no cavalry. His infantry were of inferior weight. Yet chiefly through moral force and personal daring he gained that day a glorious victory.

In writing of it to his wife he says speaking of his son, "I never saw so bravea youth as the boy Henry. He placed himself opposite the muzzle of a gun that was scattering death into the ranks of the Sixty-Fourth Queen's, and led on the regiment under a shower of grape to its capture. This finished the fight! The grape was deadly, but he as calm as if at home telling George stories about India." Can you not read in those words the exuberant joy and gratitude of that old warrior's heart. The hero's son had shown himself a hero. He was satisfied. It was better to have such a son, resolute, brave, God-fearing

masterful, than to enjoy forever for himself alone the honeyed plaudits of the multitude, or don a laurel-wreath of honors at the nation's call.

And, beloved, the Heavenly Father rejoiceth infinitely more over our faithfulness, our courage, our spirit of obedience and love, than over a whole world, full of empty praises and formal prayers. The Almighty glories in the man that overcomes, the church that conquers, in His Holy name.

Church Life in France.

Geneva, Switzerland, Aug. 14, 1905.

Dear Mr. Embree:—

You made me promise to write a few paragraphs for "Church Life" and I must redeem that promise soon or go bankrupt. in respect to my words. The weeks have been crowded with experiences full of interest, but busy to the point of exhaustion. My friends in Paris did all they could to use me up with their multiplied kindnesses. They said they wished me to see that not all French people are frivolous; that some are serious. If they were all like those I met surely France would be a beautiful land for a residence; and I am quite ready to believe that there are more solid and devoted persons in the land than we give them credit for. Indeed one of the uses of travel is to get rid of stupid and mean prejudices. There are many pious, earnest, self-sacrificing Christians all over the charming country and not more vice, crime and other undesireable qualities than elsewhere. One of the nice persons who was good to me has written a book about America and a translation will be published in Chicago. In this book he said that there might be bad people in America, but he had not met them, and therefore all he said was flattering to us. He gave a further reason for speaking to Frenchmen only of the virtues of the Americans, their love of liberty and energy: that the French had defects enough at home without crossing the ocean to find others! I fear that many "gay" Americans see a very shallow part of the stream of French life and judge a very industrious and honest nation by the waiters in hotels and cab drivers who have cheated them. But if one will look long enough he will find honest waiters and cab drivers also, although the life of the latter is not favorable to the best conduct.

In the churches there are all sorts of attendants. Very generally, as in America, the men stay away and women are in the majority. In some places the service is magnificient and reverant; in others, as at the Cathedral at Lyons, we heard twenty or more priests monotonously and carelessly droning out the ceremony an hour long in Latin badly pronounced. It was exasperating, and I could understand why self-respecting men would stay away from such a profitless show.

On the other hand many of the charitable institutions I have visited are Catholic, and no description of them could do justice to the beautiful devotion of the patrons and sisters in certain of these refuges of misery, where Christian love meets the sorrowful and departed with succor and comfort.

On a recent Sunday I heard a service here in Geneva in the Cathedral, or Church of St. Peter where Calxvin preached the Reformation over 300 years ago, and close to which stands the chapel where John Knox was pastor of an English congregation for two years. The service was very plain, only a precentor to lead the congregation, but he was supported by one of the wonderful Swiss organs so celebrated in the world. Long before Calvin and Knox the huge columns of this church were built and carved by devout Catholics; and the curious images of the capitals have looked down on the worshippers for a thousand years. In the lofty pulpit stood a young man of the modern kind, and he preached a sermon on "Christ the Life" which was not very great or original, but which compelled us to think of the best things and turn our thoughts to God. I could wish that some of the Protestants would take pains to have a more beautiful form of worship, and that some of the Catholics would teach

the people the plain truths of the Gospel more than they do, and that a more just and charitable understanding might prevail between them both. It is a pity that religion, whose essence is love, should so often be made the occasion for envy, hate, bitterness and even war.

Mrs. Henderson, with the [illegible] our loved ones in the [illegible] ate greeting. May the [illegible] by our excellent pastor, [illegible] coming year to spiritual [illegible] of its honorable past.

Charles [illegible]

The Homeless.

A well-known pastor is wont to say that the Chicago pastor is pastor of a procession. One end is in New York City and the other end is in California and is constantly on the move. I realize that there is some truth in this as I meet the many who are just coming to our city and our church and the many who are just going and it is a pleasant thought that the few months spent with us in the services of our church may be an influence which shall be long remembered after they have passed to other homes and which may tell in the shaping of lives for the Master's work.

There come to our city at this time of the year a large number of young people who will join the host of homeless ones already living in the hall bedrooms and third story chambers of the city boarding houses. From country homes, from village schools, from college life and from other cities they come, with plans and interests as varied as the ways in which they have reached us. They enter business life, they study music, art, science, medicine or nursing, they enter trades and professions, or mayhap walk the streets day after day in search of employment for which they have had no technical training.

So they will spend the days, but what of the evenings and the Sundays? It is safe to say that the influences of the first few weeks or months spent in our city will largely shape the future of these evenings and Sundays, and perhaps of the days as well. Two factors enter into the making of the life of the young man or young woman who is working or studying in a large city: the home life and the [illegible] Perhaps the means are limited, and it is not easy to find a comfortable home within a reasonable [illegible], or at best there is in the home atmosphere about the ordinary boarding house. And in the [illegible] of the first days the one who speaks the kind word and shows the helpful spirit is often the one who secures the most lasting influence.

Here is the opportunity of our church. There should be in the hands of our [illegible] Visitor a list of suitable boarding houses where the home atmosphere to some extent pervades and of private families who can offer board and some home privileges to one or more of these young people. There should be a most careful attention to all of our services that these young people who come among us be personally welcomed and invited to our young peoples' societies and Bible classes. Who can tell what may be the influence in some of these lines of an acquaintance thus formed. Our church and our homes should be opened to the young people in such a cordial way that to some extent at least the lack of former home and friends may be made up. The pastors and church visitor will be glad at any time to receive the names of students or business young people in the vicinity of our church, or to meet such young people at the close of any service, and without doubt there are mothers in our church who for the sake of their own sons and daughters who have left the home nest, will be glad to offer a bit of the informal home life to some of the homeless who come among us. Thus shall our prayers for them work out in a practical way [illegible] Yours in His glad service,

Margaret Van Fleet

WOMEN'S MISSION CIRCLE.

Mrs. S. B. Lingle.

The September meeting of the circle on the eighth, was an enthusiastic one. The presence of new faces, the evident enjoyment of all present, both in the reminder and in the program were hopeful signs. The first meeting of the season is an encouragement for the work of the year. The subject of Japan will be continued for several months. Mrs. W. E. Smith gave a description of the manners and customs of the Japanese, of their many holidays, their respect of their ancestors, their almost extravagant politeness.

Mrs. Jackman told how some of the rosy colors shown over all things Japanese disappear on close acquaintance.

And Mrs. Gillette read a charming account of her own trip across the Pacific and her experiences in the land of the rising sun. There was a freshness and reality about these personal reminiscensces that made us all feel we too had touched the orient.

The music provided by Mrs. Dunne and Mrs. Marshall was very much enjoyed.

The social intercourse afforded by the light refreshments was appreciated by all.

The Missionary Children's Home will hold the annual reception on October tenth (Tuesday) at the Home in Morgan Park. Luncheon is served, at the church, and an interesting program given in the afternoon. We hope our ladies will in large numbers enjoy this occasion, and take with them any offerings they have laid by for the Home.

The next meeting of our Mission circle will be on October thirteenth.

THE LORIMER CLASS.

All members old and new, and young men interested in the class are invited and urged to attend our class and study with us the Life of Christ. We are just taking up the most important part of the course.

This year a determined effort will be made to organize a football team that will reflect credit upon the class. Good material is in sight, but we need more of it.

A MIDSUMMER WEDDING.

Miss Jessie Donald and Mr. Allen were married on the thirty-first of July at the home of the bride's mother. Dr. De Blois officiated. The bride is well known and most highly esteemed in our church, of which she has been a faithful member for some years past. We all join in wishing Mr. and Mrs. Allen every happiness in their married life.

OBITUARY.

In this city July 29th Florence E. Bennett adopted daughter of the late Dr. R. F. and sister Mrs. F. C. Bennett, entered into rest.

In her girlhood she was baptised by Rev. George B. Vosburg, D. D., and united with the First Baptist Church of Elgin where she remained a member until her death. She had decided to remain in Chicago this winter and had already offered herself as a teacher in the Chinese mission.

She was a girl of generous impluses and loving heart and had endeared herself to many friends outside the home circle.

The funeral services in the absence of the pastor, were conducted by Prof. Nathaniel Butler assisted by Rev. David B. Cheney, a brother of Mrs. Bennett. Miss Barron sang one of the hymns used being ten by an uncle of the deceased.

The interment was at Mount Hope, Rev. Wesley M. Embree conducting the service. This is the third time in less than three years that death has entered this home circle.

Phineas C. Clover died September 19, at his late home in New Lisbon, Wis. He had lived a long and useful life of Christian service. After the civil war he gave himself to the work of uplifting the colored people of the south. He was the son of F. Nathan Colver D. D. We extend our Christian sympathy to the bereaved wife and relatives.

The interment took place Sept. 20th at Oakwoods, Rev. W. M. Embree conducted the service.

The funeral service of Mrs. Isaac Van Hagen was held early in August. Dr. Day conducted the service.

Church Life

Brother Whitmore is expected home this week.

Mr. Embree's family has returned from the west.

Now for the greatest year in the history of our church.

Let us all begin now to pray for results during the week of prayer.

We are glad to present the picture of our pastor and his family in this number.

Mr. Webster Tomlinson has just made a flying trip to "the Great West."

Mrs. Rose of Granville, O.,a friend of Deacon McElroy, was a visitor last Sunday

Have you subscribed for Church Life? It is 50 cents a year; see Mr. Embree at once.

Mrs. Elkins has gone to Belleville, Pa., where she will remain for several months. months.

An account of the ordination of Rev. Dr. Rittenhouse will be given in our next number.

Mrs. Blackman has gone for a visit to her sister in Kansas. Her health is much improved.

Mr. Whitmore is taking a well earned vacation. No one is more missed than Deacon Whitmore.

Mrs. De Blois and her daughter Mary will spend several weeks vacation visiting in Canada.

Our janitor, Mr. Nelson, is to be commended for the excellent appearance of our church lawns this summer.

Miss Van Fleet was welcomed home by a good sized class of young ladies which grows larger every Sunday.

Miss McFadden has returned from the west and has resumed her usual activity in the Christian Endeavor work.

Mr. Charles A. French and Miss Laura Moyer were united in marriage Wednesday morning, Sept. 13th. Mr. Embree officiated.

Mr. Huntley has been laid by for a week or more with a severe cold, we were glad to have him with us again last Sunday.

Dr. Arthur E. Genius who has been passing through a hospital experience with appendicitis is now well on the way to recovery.

Miss Hosmer will spend several months in the south. She will probably return to her art studies in Chicago about Christmas time.

Our choir was in its place again last Sunday much to the delight of the congregation. During the summer Dr. Williams' solo work has been greatly enjoyed.

Mr. Googins met with a very painful accident last week. While about to take a car he was thrown under the wheels of a passing wagon. We are thankful that he is not seriously injured.

Our pastor has recently been elected as a trustee of the Divinity School of the University of Chicago and a member of the committee on Instruction. He has also been made a Director of the American Baptist Missionary Union.

Last Sunday was a home coming day. Among the number who were in their regular places were Mrs. Hine, Mrs. Tolman, Dr. and Mrs. Lumley, Elizabeth and Helen Pickett, the Misses Googins, Miss Harvey, Dr. and Mrs. Thomas .

Mr. Piercey has made the following changes and additions in our efficient board of ushers. Mr. Robert Leland will be associate to Mr. Stone. Dr. Frank Gale with Mr. Lingle. Mr. Allen goes to the north aisle with Mr| Wagner and Mrs. Arthur to the south with Mr. Vallette.

Mr. Chester McCullough has been appointed to the position of General Passenger Agent of the Southern Railway at St. Louis. This is a very important post for so young a man, but it is one of which he is well worthy. While we shall miss his presence and help in church and Sunday School we wish him abundant success in his new work.

SPECIAL ANNOUNCEMENT.

Thursday September 28, our C. E. society will give what is called a revesable social. If you are not sure what kind of a social that is come and see. We would confidentially advise you not to come late.

RAYMOND NOTES.

With the coming cooler weather the depression that had crept over our work is giving away to renewed interest and activity. The change is especially evident in the Bible school where the attendance has almost doubled in a few weeks. Supt. Craig is stirring up the teachers to do more visiting and gather in some of the thousands of children who live within reach of our effort. Miss Sanford is doing good work among the little ones of the Primary Dept. and the attendance there increases almost as much as in the Main school.

Our young peoples' meeting, the weekly prayer meeting and the Sunday evening service are also improving in interest and attendance. The visit of the pastor at a recent prayer meeting was much appreciated as were his remarks on the virtue of "Patience." The many delays and halts in the progress of our new building have been discouraging to the friends of the work. The Pastor spoke sympathizingly of his regret that more rapid progress had not or could not be made and exhorted us to make our lection taken up later netted them about five particular case. His own visits and evident deep interest in this work makes it easier to follow his counsel.

A very enjoyable and well attended social was held at the home of Mr. Embree Sept. 15. There was no regular program but games , singing and general sociability made the evening pass very pleasantly. The ladies served refreshments and a collection taken up later netted them about five dollars toward their fund for furnishing the parlor of the new building.

There are still quite a number who have not paid the amount they pledged toward the new Chapel. Will those who are so in arrears kindly take note of the general feeling among our people that we must have our new building and have it soon. And will they then make immediate arrangements to pay that year old pledge. The money may be given in the regular collection Sunday evening in an envelope properly marked or handed to Mr. Purcey at the home church of Mr. Coyle at Raymond. Until you have paid your pledge do not complain of delay in building.

Mr. Hackendahl and Mrs. Minnick have been quite ill recently. We are glad to know both are better and the former is again at work in our Bible School. Miss Mabel Mason is also kept from our meetings by a rather serious trouble with one ear. We pray she may soon be healed.

Mr. Sidney Crosier met with an accident that injured his nose and one eye. We trust the injury will prove slight.

Brother Turrill has been much missed of late. The Lord is using him in some special services of prayer and he has also been speaking at other churches. It seems strange not to see him in his accustomed place but he must follow the leading of the Master in His service. We know his prayers are for our work.

Who will make an extra subscription towards a sidewalk around the new building when it is done? Some have already done so. The expense will be about $140.-00.

Our Woman's Society is thinking of having another rummage sale.

Miss Barber spent a very enjoyable visit in Milwaukee early in September.

It seems good to hear Miss Webb's voice again at the Sunday school.

Mr. and Mrs. Harry Williamson were welcome visitors last Sunday.

Dr. de Blois' message of last Tuesday evening at our prayer meeting was characteristeric of our pastor and most timely for our present situation.

"In patience possess ye your souls" until the chapel is done.

Sunday night Sept. 17th Allen Grant, the three year old son of Mr. and Mrs. Geo. Grant was called to his heavenly home to be forever with him who said, "suffer little children and forbid them not to come unto me for of such is the kingdom of Heaven." A large company of sympathizing friends gathered at the home Thursday at 10 a. m. for the funeral service. The interment was at Oakridge. To the stricken family we extend our heart felt christian sympathy.

Mr. Coyle was very greatly missed last Sunday. He was detained on account of Mrs. Coyle's illness.

We are glad to welcome Miss Miller back to her class of young men.

Mrs. Williamson's return to the work in our school is a source of added strength.

Church Life

Published Monthly by the

FIRST BAPTIST CHURCH

Chicago, Illinois

Editor

WESLEY M. EMBREE.

Department Editors

Miss May Fralick — C. H. Coyle
Miss B. N. Harvey — C. M. Clark
Mrs. S. B. Lingle — H. F. Perkins
Mrs. W. Morava — A. R. Rhenisch
Miss E. M. Pickett

C. L. Rundell, Advertising Manager

Subscription price, fifty cents a year, postage prepaid. Remittances and changes of address should be sent to Mr. Embree.

Matter for publication should be sent, on the first day of each month, to W. M. Embree, 3145 So. Park Ave.

Advertising rates, and payments for advertisements, should be sent to C. L. Rundell, 1414 Wabash Ave.

YOUR WORK THIS WINTER.

The church in which every member has something to do and does it is ideally organized. The church should be a bee-hive in which there is no room for drones. There is work for all to do. No one can do your work.

Church attendance is not church work, although some people seem to make work out of it. No character was ever strengthened by a sermon, but by putting into practice what was preached. Not the sermon but the service is the means of Christian growth.

CONTINUE THE MONDAY EVENING MEETING.

Jesus came to seek and to save that which was lost; and this is the fundamental work of the church. This has been the one object of the Monday evening meetings. Why should they not be continued inside during the winter? The conditions in this location demand just such an effort by our church and we should meet the need. Everything else is secondary to this, **the work of the church.** The people outside need it and the people insides the church need the work to do. There is no means of development in the Christian life quite equal to that of trying to bring someone else to Christ.

Oct. 2nd will be the first night of the week of prayer. We will have a short service outside. It may be the last outside meeting but will it be the last gospel service on Monday evening?

BUILDING FUND.

Men's League	$2,500	$1,922.25
Woman's Benevo. So ..	1,200	1,280.25
C. E. Society	1,000	784.62
Amoret Henson Guild, .	100	100.00
Lorimer Class	100	37.90
Individual Subs.		1,946.50
Sunday School		357.26
Fisher Mission Band ..		125.00

From Raymond Field.

Individuals	462.80
C. E. Society	59.05
Sunday School	39.20
	7,043.83
From equity in old property	1,560.00
	8,603.83
Paid for lot	2,200.00
	6,403.85

THE WEEK OF PRAYER.

The plan of having the week of prayer during the first week in October is a most excellent one and it is more than likely that other churches will follow our example. But the fittness of the plan will not assure its

"Golgotha," the World's Largest Painting, by Jan Styka.

success. That depends upon you and me. We cannot afford, as members of the First Church, to let anything stand in the way of our co-operation in this movement which is surely of the Lord.

Let us be present every night if possible, and bring with us someone who has not accepted Jesus as their Savior.

This is the time for us all to do personal work. Begin at home, with yourself; then let the good work extend to all whom you know to be out of the fold.

The Journal of the Church.

H. F. Perkins, Church Clerk.

August 2. Wednesday Church prayer and social service. Covenant meeting led by Ass't Pastor Embree.

August 4. Friday. Echo meeting of the Baltimore Christian Endeavor convention. Reports were given by Mr. H. H. Van Meter, Mr. A. R. Rhenisch and Mr. R. C. Leland.

August 6. Sunday. Sermon by Dr. J. S. Kirtley of Elgin. Morning theme, Gentleness and Greatness.'' evening ''The Perpetual Miracle.''

August 7. Monday. Open air service addressed by Ass't Pastor Embree.

August 9. Wednesday. Church prayer and social service led by Mr. Embree.

August 11. Friday. Christian Endeavor prayer meeting led by Miss Alice Enborg. Topic: ''The Building of Character'' 2 Pet: 1-11, Jude 20, 21.

August 13. Sunday. Rev. W. M. Embree preached in the morning upon the theme, ''The Voice of God,'' and in the evening upon ''The Conditions of Peace.''

August 14. Monday. Open air service led by Ass't. Pastor Embree.

August 16. Wednesday. Church prayer and social service led by Mr. Embree. Theme, ''The Great Spiritual Songs.'

August 18. Friday. Christian Endeavor prayer meeting led by Miss Clara L. Stowell. Topic; ''The duty of Winsomeness.'' Prov. 15: 13-15; 17: 22; 1 Cor: 19-22.

August 20. Sunday. In the morning Rev. M. P. Boynton of the Lexington Avenue Baptist Church preached upon ''Faith, a Unique Function.'' In the evening, Rev Franklin W. Swift of the Calvary Baptist Church preached upon the theme ''The City of God.''

August 21. Monday. Open air service led by Ass't Pastor Embree.

August 23. Wednesday. Church prayer and social service led by Mr. Embree.

August 25. Friday. Christian Endeavor monthly missionary meeting led by Miss Frances Huskey. The address of the evening was given by Dr. Walter Rittenhouse, who starts soon for Burmah as a medical missionary.

August 27. Sunday. Sermon by Dr. John son of St. Louis. Morning theme. ''The Question of the Hour,'' evening, ''Be Thou Faithful and I Will give Thee a Crown.''

August 28. Monday. Open-air service led by Ass't Pastor Embree.

August 30. Wednesday. Church covenant meeting led by Dr. Geo. E. Day.

CHANGES IN MEMBERSHIP.

Additions by baptism—Miss Ina May Griffin, Charleston, Ill.

Diminutions.

By letter.—Rev. and Mrs. W. G. Cooper, Moy Gom.

By death,—Mrs. Isaac Van Hagen.